622 disheveled hair hanging down over the face."
624 [Possibly Pages mistook the winatum and his functions for those of a chiefly official.]

524 Games.---Two dice games, and hoop and pole,
525 are recorded by Pages. The first, for women only, was played with dice of snail shells filled with tar, thrown on a basketry tray. The count was based on "the number of shells which stop mouth up, whether they are fewer, an equal number, or more than those which stop mouth down." The play passed from one to another, "each one wagering some little article appropriate to woman's use."

Men played at stick dice of which there were ten, marked on one face with cross lines. The sticks were tossed at a "wooden tube, three spans long and one in width." They all had to fall mark outward [upward?] in order to win. A successful player continued until he failed, when the next player took up the sticks.

526 The tossed hoop and pole game he describes as played on a smooth space some 10 yards long and wide enough for two runners, all enclosed with a fence of brush and grass slightly over a span high. There were two players, with pointed poles 4 yards [as translated] long, and "a little wheel made of strong straps fastened together so as to leave in the center a hole about the size of a real [the size of a dime, tr.]." As the hoop was thrown in the air, both men hurled their poles at it "so as to catch the wheel or thread it upon the stake before it falls to the ground."

202 Signals.---Pages states that during all-night celebrations watchmen were posted "who give signals between themselves and for the entire village by whistling or by strumming the cords of their bows, thereby giving notice that the enemy is approaching, that a house is burning, or that there is some other accident in the silence of the night." Estudillo saw signal fires in use throughout the valley.[134]

805 seed-gathering baskets [for summer use]; three kinds of clover and wild onions were eaten.

821 ko´toi tiša´miu: late spring (J.B.); May (J.B.)

192 haiya´di: summer (M.L., M.P., J.B.); June to October or November (J.B.). The very long season of "dried up" grass; people moved to seed-gathering camps. Toward the end of this season the mourning ceremonies were held after people were back in their villages (M.L.).

wu´so: autumn (M.P.); wu´sao: autumn (J.B.)

tomo´kšiu: winter (M.L., M.P., J.B.) (M.P. also gave ne´ao, perhaps from Spanish nevar, to snow); December to January (J.B.). The acorns were just down; there were fogs, and later rain and frost. The mountains got white; about November to March (M.L.).

PLEASURES

Games

526 Shinny.---There were two forms of shinny (kotdi´w:š), one played with a ball (o´dod) and one with a hoop (wuku´w:č). Both were essentially a race to see which of two opposing sides could propel its ball or hoop over the course, strike the turning post (kite´'u), and reach the goal hole (ko´w:š) first. The shinny stick (ku´tet), slightly curved at one end, was preferably made of mountain ash (ča´poi). The length of the playing field (kota´dw:šu) depended somewhat on the number of players normally available. Since the ball or hoop was struck from partner to partner, the more players there were, the longer the course needed. A hole at the starting point was the goal for the finish, the course being marked at its opposite end by a post which the player must strike with his ball before turning about. He holed his ball at the finish.

If two men were trying to prove their individual prowess, the course would be shortened. In contests of this sort onlookers usually demanded six wins in succession. Otherwise six holes to either side in any order normally won the game. An onlooker was selected to hold whatever bets were made; he urged on each side impartially, calling on first one, then the other to win. Bettors, however, yelled encouragement to their favorites. There were no songs. There were no recognized rules which informants could give me, yet doubtless there was tacit agreement upon many points. An especially well played game which won admiration from spectators was called "pretty" (poiyo´mi).

[525]

Two to five partners played on each side. If the first man striking the ball did not succeed in making it reach his partner, he took another stroke, or as many strokes as necessary: the only penalty was the loss of time involved for him to run after the ball and strike again. Sometimes a "cranky" partner

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 919]

526 In playing, if one man's chip was near the goal stake, his opponent would try to slip his own between them. If it was possible to carry an opponent's chip along with one's own, two points were gained. (The scoring and winning counts of this game were not clear entirely.) Four men sometimes played in opposing pairs, but never more than this. It was exclusively a man's game, as was the hoop and pole (J.P.).

525 Dice game.--This game (huču´wič) was played only in the daytime and only by women (M.P., J.P., S.G.), although one informant (M.L.) said men occasionally played.

A coiled tray (koiyo´to), 18 to 24 inches in diameter, flat across the center and gently upcurved at the edges,[215] served as the base on which 8 dice (ho´wač) were cast. The dice were made from halves of walnut shell filled with pine pitch or asphalt into which bits of abalone shell were pressed. Since both walnut shells and asphalt are products of Chumash territory it is probable that the dice are a southern importation.[216]

[177]

In playing, the dice were gathered in both hands cupped together, raised about two feet above the tray, and cast not directly downward but with a slight sideward movement. As the dice left the hands of an adept player, she clapped her hands together, and briskly waved the right hand as closely as she dared over the settling dice. This stereotyped gesture was theoretically supposed to fan the dice into falling in the preferred direction. Both M.P. and M.L., blind as she was, used these tactics, which greatly amused Powers when he witnessed the game:[217]

> The rapidity with which the game goes forward is wonderful, and the players seem totally oblivious to all things in the world beside. After each throw that a player makes she exclaims yet´-ni (equivalent to "one-y"), or wi-a-tak, or ko-mai-eh, which are simply a kind of sing-song or chanting. One old squaw, with scarcely a tooth in her head, one eye gone, her face all withered, but with a lower jaw of iron, and features denoting extraordinary strength of will -- a reckless old gambler, and evidently a teacher of others -- after each throw would grab into the basket, and jerk her hand across it, as if by the motion of the air to turn the dice over before they settled, and ejaculate wiatak! It was amusing to see the savage energy with which this fierce old hag carried on the game. The others were modest and spoke in low tones, but she seemed to be unaware of the existence of anybody around her.

[215] The gambling tray differed in silhouette from the winnowing tray (tai´was) for practical reasons (see fig. 3).

[216] The native California black walnut grew in Santa Barbara County and the southern California coastal areas (Jepson, 279). Pages (p. 75) mentions dice of snail shells; possibly this is a translator's misunderstanding. Tray, dice, and manner of play are well illustrated by Holmes, pls. 40, 41).

[217] Pp. 377-378.

525 Informants and recorders disagree on scoring, and it may well be that there were local or even individual terms agreed upon at the time of play. They range as follows.

According to M.L.: two face up, 1; five face up, 1; all up, 4; all down, 4.

According to Powers: two face up, 1; five face up, 1.

According to Kroeber (Yaudanchi): two face up, 1; five face up, 2.

The score was kept by a woman who took no part in the game. The scorekeeper for any game was called ho'o'po'ič. She held the scoring sticks, peeled willow rods about 1/4-inch in diameter and 6 inches long, and the stakes offered, and was "paid a little" for her part. The Wukchumni, Michahai, and Chukaimina used 18 counters; according to Kroeber the Yaudanchi used 12. A special manner of holding the sticks, in groups of threes between the fingers, as they were taken from the pile was in vogue with the Wukchumni. Different stages in scoring were designated: mulu'lšima, when all the counters are taken from the pile; čamšu'ma, when one side has all the counters; kayušu'ma, when each side gets all the counters alternately; tu'ši, the winning score, which is having possession of all the counters twice in succession, i.e., 2 čamšuma.

Women gambled as heartily as men. The stakes rarely ran over an equivalent of $2.50, and might comprise bead money, baskets, or some object which an opponent specifically desired.

Menstruating and pregnant women played, but a pregnant woman would pick up a little stick and thrust it in her belt or sit on it, "to bring good luck." No explanation could be offered for this by informants.

Hand game.--The game (hi'u'tniwič) was played only at night, usually outside by the assembly fire. The rationalization given for this practice was merely "that it didn't look pretty in the daytime" (M. and J.P.). The method of play for the Yaudanchi is vividly reported by Kroeber in an account too long for reprinting here.[516] As with the Wukchumni, the marked piece was guessed for. Wukchumni of both sexes enjoyed the game and often played in opposing groups. Women hid the bones under a blanket; men held them behind their backs. The [516] sexes sang and sat differently: women sat cross-legged, men knelt and thumped the rhythm of the singing with one knee. The singing was started by the women and followed by a phrase from the men so an alternating progression of song was made. The following lines were given by M.P.; the first phrase in each line was repeated three times.

---

[516] Handbook, 539.

[P. 929]

525 Women:

oi yo no´ ma na	ho we ha´ na·
Men:	
hoi lo wi´ le	hoi yo ho´ wi le·
Women:	
me´ wal he yo´	ha we hɨn nɨm
Men:	
mɨn lo we´ ta pi	soi lɨ´l hɨn nɨm

These phrases were meaningless to the informant who claimed they were "just a song," although the last lines have marked Yokuts attributes. The "ho we ha na" appears in many Yokuts songs and is analogous to the European "tra la la." When a guess was incorrect, the opponents sang jeeringly:

ko we mɨ soi yo ho we ha· ´na

When the person hiding the bones was ready, he shouted, "kača´ta!" a kind of challenge meaning, "You can't get me!"

The Wukchumni informant, M.L., gave the name of the hand game as he´ne´´wia. Four or five persons played on each side. The guessers folded their hands over their eyes and sang while the hiders manipulated the bones (or sticks) under a cover, such as a deer skin. The guess was for the marked stick. The counters were kept by a scorekeeper.

Another Wukchumni informant, J.B., stated that this game was not "old time" but had "come from somewhere," which is consonant with Kroeber's statement that it is of less importance in south central California than in the northern part of the state.[239]

524 Various games.--Kroeber mentions the dice game of split sticks but does not attribute it to any specific Yokuts groups. He gives the name as tachnuwish, the sticks, of which there were 6 or 8, as dalak, "of elderwood in the north, of cane in the south, burned with a pattern on the convex side and thrown on end on a skin."[240]

The cup and ball game, cat's cradles, and matching drawings were all known as pastimes but could not be adequately described by any of the Wukchumni informants. Arrows were shot at marks on trees, or over a certain treetop.

[177] Dolls of stuffed rabbitskins were sometimes made for little girls, but I suspect this is of post-Spanish origin. D. said that girls sometimes cut hair off each other's heads for these dolls, particularly that they would cut it from "some little girl that didn't know any better."

[177]

[239] Ibid., 538. It is possible that this game was introduced with the Ghost Dance. At the time of my field work I was not aware of the peculiar association of these two "culture elements."

[240] Ibid., 540.

[P. 126 b] Wukchumni

175
769 I counted 437 able-bodied young men on the
161 walk I took [around the village], and about
600 women and children all placed before this
village. Across the front of the ranchería I
[361] counted 358 double paces [pasos dobles] which
makes 624 yards [varas], and across its back
432 paces or 756 yards in the form of an im-
[342] perfect half moon. All [the houses] are of
mats and willow branches. In front of the
ranchería were guests, all separated, where I
directed myself along with the captains who ac-
companied me. Each of them were in little
groups; thus men, women, and children were
presented to me, and it was not possible to
count them as I had done with the Chischas.
However, the number of young men was not less
than 600, and some 200 younger women.

When I walked behind the Ranchería of
Chischa I immediately came upon the arroyo
[561] which was near by. On its banks, I found more
than 100 middle-aged women washing seeds for
[252] the atoles of the guests, while younger ones
were grinding seeds on stones as is their
custom .... Its [Chischa] people, and those of
their neighboring friends who were found as-
sembled, presented in number some 2400 persons,
all of comely appearance.

Some two hundred more he discovered in
hiding, and later over one hundred visitors
came from another rancheria.

175 The visitors brought with them their own
769 mats and blankets, shinny sticks, and gambling
574 equipment. Games and gambling were frowned
● 525 upon at the site of the ceremony, but during
the week of the ceremony men who wanted to play
shinny might do so if they went beyond shouting
distance from the assembly.

Ritual Weeping; Effigy-Making

769 Events during the six days of the cere-
177 mony followed a definite program. Since the
introduction of European culture, and perhaps
owing to early Spanish-Catholic influence, the
period has been equated with weekdays so that
the night of crying fell on Saturday night, the
washing, feasting, and aftermath of celebration
on Sunday. The plan of events was this: the
[532] first day or two (Monday and Tuesday) guests be-
gan arriving, and the bereaved families spent
their time making the effigy dolls; on the
third or fourth day (Wednesday or Thursday) the
Huhuna Dance was performed -- on the third if a
minor or "warming-up" contest of shamans was
to be given on the fourth; on the fifth (Friday)
the Shamans' Contest; on the sixth evening, the
burning of effigies; and on the seventh day
(Sunday) the ritual washing and feasting. The
native feeling was that the effigy burning and
subsequent washing and celebrating all con-
stituted "one day," i.e., the sixth, which is
not illogical as the events continued from
Saturday evening until Sunday evening without
break for sleep or rest.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 188 9] Chuckchansi

343 251 [171] J.R. described a granary covered with pine needles which shed water; the top was covered. The contents remained dry all winter. To get at the acorns a little hole was poked at the bottom which allowed them to drop into a sack or basket. This type of granary was used here (Chukchansi) and at Awa'ni· (Miwok).

MANUFACTURES AND UTENSILS

265 [272] Baskets.---The following basket types were described and named by the informants N.W. and J.R. Cooking baskets (soiyun) were from 1 to 2 feet deep. Gift and washing baskets ('tewis) for the Mourning Ceremony were about 2 feet in diameter at the bottom, 3 feet in diameter at the top, about 3 feet deep. Small basket for pouring washing water (k'olis 'tewis) was said to be the same shape as the big basket. Winnowing trays (po'o'yi) were flat, circular. Burden baskets were 3 to 4 feet deep, of conical shape; carried by means of a tumpline 2 inches wide. Seedbeaters were about 10 inches across at widest part of their oval, four inches deep, and had a little handle.

Several Chukchansi objects appear in plate 1, Part I, which shows a Yokuts ethnographic collection at the Peabody Museum of Harvard University. These are the bowl-shaped coiled basket with feather and red wool ornamentation (toward upper right, second from top); the open boldly striped twine basket (left center) which was a strainer used when making manzanita cider.

525 Also Chukchansi are the six gambling sticks (bottom center) and the two pairs of hand-game bones lying at the tips of the Chukchansi arrows (bottom horizontal).

352 854 Cradles.---In N.W.'s house there is a grandson, Kenneth, about eight months old (1938). All the following information was derived from that situation, N.W. speaking, Lillian, the infant's mother, interpreting.

A baby's first cradle was not made until it was born "so they would know how big to make it." The work was done by the paternal grandmother. It took N.W. three days to make K.W.'s cradle, which is described below.

The first cradle was about 20 to 26 inches long, the back being a stiff twined frame, just as for the later cradles. The foundation was a single layer of sourberry-bush roots, twined with strips of roots of a water plant.[303] The horizontal twining was in groups of three rows. The foot end was left unfinished or covered with a piece of soft hide. The whole cradle was edged with a chaparral brush (Ceanothus?) binding, bound on with monoxil.[304] [324] 284

[303] Roots of a river plant with sharp edges like grass, but no flower (carex?).

[304] A plant with purple flowers which "grows north some place" (redbud?).

1: Gayton E-5 (1925-1930) 1948 MS29 Yokuts MS29
EP. 201 b] Chukchansi

769 amined in this connection, as it contains more detail than is presented here.[134] Both Powers' and Kroeber's records are too lengthy to permit reprinting; neither contradicts any of Miss Thrall's material, given above. However, it may be noted that while Kroeber says "the use of effigies ... appears not to be participated in by ... the Chukchansi ...," Powers specifically states that "another woman had an image, rudely constructed of shawls and clothing to represent the dead woman, sister to Kolomushim."[135]

769 293 Besides the usual display of basket, beads, and feather finery at the ceremony Powers witnessed, there was exhibited an elaborate plume.

> "But the most remarkable article was a great plume, nearly six feet long, shaped like a parasol slightly opened, mostly of ravens' feathers, but containing rare and brilliant plumage from many birds of the forest, topped with a smaller plume or kind of coronet, and lavishly bedecked through all its length with bulbs, shell-clusters, circlets of feathers, dangling festoons -- a magnificent bauble, towering far above all, with its glittering spangles and nodding plume on plume..."[136]

No such lavish ornament was described to me as part of the ceremonial paraphernalia of other Yokuts groups, yet presumably such were made and carried at mourning ceremonies in aboriginal times, for a comparable plume is reported from the Tübatulabal.[137]

[171]

GAMES AND DANCING

Games

526 Football.--This was played between two goal posts. Two men from opposing sides each placed a foot on the ball. Then each tried to kick it toward his own team of three or four men who attempted to take [kick ?] it to the opposite goal.[138]

Hoop and pole.--This was especially a young woman's game. There were four or five on a side who attempted to hurl a hoop toward a goal by means of sticks.

535 Hand game.--This was played by both sexes, mixed or separate. Two pairs of cougar bones were used, one of each pair being marked with a black band. The plain bone was guessed for. Four people played in opposed pairs, each of the two having a pair of bones. The holders

---

[134] Kroeber, Handbook, 501.

[135] Ibid.; Powers, 388.

[136] Powers, 388.

[137] Voegelin, Tübatulabal Ethnography, 70.

[138] Of the games recorded by Thrall only football and shell disc are omitted by Kroeber when referring to Chukchansi (Handbook, 538-540). -- A.H.G.

1: Gayton E-5 (1925-1930) 1948 N529 Yokuts N529
[P. 202 9] Chukchansi

525 put the bones in their fists, which they gyrated rapidly, or put behind the back, ending by crossing their arms and holding their fists under each armpit. The guesser, on the opposite team, pointed at his chosen location for the white bone. If the guess was correct, the bones went to uhim (the guesser); if incorrect, one of ten counters was given the holder. When one guess was correct, but the second wrong, the holder became the next guesser. Score was kept by a scorekeeper who held ten counters. The partners first acquiring all ten counters won. Then they rested awhile, put up more stakes, and then began again. A crowd of on-
[606] lookers always stood by, carrying side bets. No moiety opposition was followed, according to J.R., who understood the moiety situation well. M.N. added that there might be several people on each side but only four active players at a
[533] time. There were many songs which these other members of the team sang. The holding side sang to try to confuse the guessers.

526 Shinny.--In this game, said M.N. a ball is hit with sticks toward goal holes about one-half mile apart. The holes are marked with posts. Each side defended its goal. The players stood between the posts. The ball, about 8 inches through, was of skin stuffed with grass.

Shinny variant.--A circular form of shinny was played with one goal hole about three inches in diameter. The ball was a "birch" knot.[139] Players stood in a circle, one side defending the hole, the other attempting to put the ball in it. The sticks were the usual ones of chaparral wood (Ceanothus, manzanita ?).

525 Shell dice game.--A curious game was described by M.N. It was a favorite of old people, especially women. Sand, in which there were a few shells, was filled into a circular tray. Then "two people turned the sand over with their hands. The one that does it best gets the stick (counter)." There are shells in the sand. The score is made according to how the shells fall. The winner would get a prize -- food, money, a nose ornament, or ear plugs with quail feather ornament, etc.

Stave dice.--A flat stick of elderwood, about five by one inches, was thrown with a handful of elderberries onto a flat surface. If the carved side of the stick was uppermost, the thrower won one point; if not, or if the stave was concealed by the berries, nothing was made, and the opponent took the next toss. This game was accompanied by songs.

526 Spear-throwing game.--A screen of boughs ten to fifteen feet high was erected, and on each side, some ten feet in front and behind it,

[824] [139] The notch (sic) of wood is from a tree growing by the creek; it has white bark, dark slightly roundish green leaves. When the wind blows, the leaves rustle. The bark pulls off horizontally. The tree has dark colored little burrs on every limb. Thrall and interpreter suggest birch; probably sycamore. -- A.H.G.

W [P.225a] Western Mono NS25
Y

261 from house to house. "He went the rounds and
574 never declined" (S.O.). This procedure was not followed with persons whose intimate connections in a village took them there frequently.

W A person approaching a house shouted or
Y otherwise drew attention to himself. To ap-
576 proach quietly was looked upon with suspicion.

The Waksachi greeting used by B.O. was hani ˊ'iwa'ü ñwa [one word]. This he claimed was wholly aboriginal although the translation is practically the "How are you?" of European culture. The proper or expected reply was nasu ˊmi naü ñwa tsatsa ˊmo (all of us well, or satisfactory).

W Any old man might be called [paternal]
Y [888] "uncle" as a term of good-nature and esteem, much as Europeans call any greybeard "little grandfather."

W During the evening, between supper and
Y complete darkness, or after dark in the winter,
521 people sat around conversing. Some would be
517 engaged in tasks such as acorn-shelling or preparing tobacco for the pre-retiring drink. They talked about their plans for ceremonies, hunting, or other occupations; particularly important were discussions of the seasonal moves to other localities for fish, acorns,

W seeds, etc. Older people told stories, ex-
Y plained the nature of the world, and prescribed
[869] conduct for youngsters. This was the only means of instruction.

During the evening young people would shell acorns while some old person told stories or adventures. Stories were told only at night. S.O. recalls Etak and Wililohi as especially fine entertainers.

W
Y The hand game was favorite evening enter-
[525] tainment as it could only be played at night, whereas the women's dice game could be played only during the day.

W Persons wishing to induce good dreaming
Y would foregather at a house to drink of to-
[276] bacco and lime.

MANUPACTURES

Baskets

W According to D. the basketry of the Micha-
Y hai and Waksachi was exactly like that of their
285 Yokuts neighbors. From other informants we
[177] know this to be true, yet it should be pointed out that a mutual exchange has brought this about. The Mono-type cradle of twined rods and fan-shaped shade has been adopted by the Yokuts, while the Yokuts circular coiled sifting tray has been taken over by the Mono in preference to their own twined triangular sifting tray. Several shapes and their uses were distinguished by D. and may be taken as typical for all the foothill tribes, both Yokuts and Mono, between Kings River and Tule River. They are shown in figures 2 and 3, Part I. It may

W Y 482 [439] were identical with that of the Wukchumni. The Eastern Mono used these nets when coming over on trading trips.

MONEY, NUMERAL SYSTEM

W Y 436 [439] 804 All money came from the west through the medium of trade. B.O. thought that the Tachi themselves made humana; the Waksachi retain the Yokuts name for this slender tubular bead. They were valued at about twenty-five cents each according to B.O.; S.O. said they came about ten for one dollar, or eight if they were extra long. The small clamshell discs (močo´ko) were measured Yokuts-style around the hand and wrist (fig. 14, e, f, Pt. I). This length was then doubled and called a muke´č꞉t, and valued at about two dollars according to B.O. S.O.'s evaluation is wholly different, five cents for once around the hand and doubled (1 mukeč꞉t), ten cents. This is more in line with other statements. B.O. may have had the looped-up arm's-length unit in mind.

When red and blue European beads were introduced, these were measured by the handful, the red being more esteemed. The red ones were called piša´kono´gidi, the blue ones šil꞉´mkai in Waksachi.

W Y 192 802

Numerals (Michahai, S.O.)

1. y꞉t	15. y꞉´čum
2. pu´noi	16. čo´lpum
3. so´p꞉n	17. no´mčum
4. hatpa´na	18. mu´nčum
5. yit꞉´šn꞉l	19. no´npom
6. ču´lipi	20. punoi´tsi'ao
7. no´mč꞉n	21. punoi tsi'ao y꞉t
8. mo´noš	22. punoi tsi'ao punoi
9. no´n꞉p	23. punoi tsi'ao sop꞉n, etc.
10. tsi'a´o	
11. y꞉´čam	30. sop꞉n tsi'ao, etc.
12. po´ctom	100. y꞉t pi´ča
13. co´yum	1000. tsi'ao pič̌a
14. ha´čpan	

PLEASURES

Games

W Y 526 [525] The following games were played by the Waksachi.

Shinny.---This game (koniu´šiko, Michahai; nanata´kow꞉t, Waksachi) was played with a hole at one end of the field and a post at the other. The ball had to be holed five times, though not successively, in order to win. When the ball was struck to a partner down the field and did not reach him, he had to come down the field to get it (i.e., the striker did not go after it).

This was the favorite game for betting and side betting. Usually three or four men played on a side. There was no special way of choos-

1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 294] western Mono NS25

W
Y
285
H2
525

Explanation of Plate 2

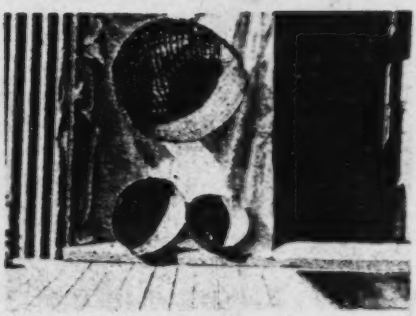
Yokuts and Western Mono Specimens, Göteborg Museum

a, Wobonuch winnowing tray, burden basket; b, Wobonuch rock-lifter, mushbasket, cradle; c, Wobonuch fish basket, sieve, individual eating basket; d, Wobonuch pestle for bedrock mortar, handstone, arrow straightener; Wukchumni tobacco mortar and pestle; e, Waksachi fire fan, Wobonuch soaproot brush and "treasure" basket; f, Wukchumni gambling tray, dice, counters.

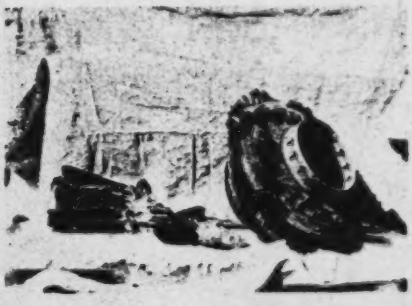
1: Gayton E-5 (1925-1930) 1948 NS29 Yokuts NS29
[P. 295] Western Mono NS25

W
Y
285
412

W
Y
[413]



Y
[525]



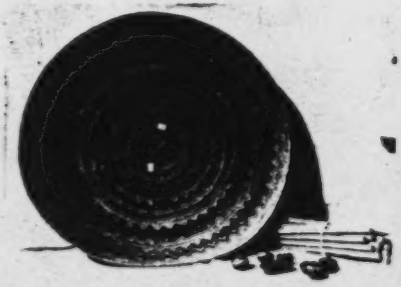


PLATE II. YOKUTS AND WESTERN MONO SPECIMENS, GÖTEBORG MUSEUM

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

285 171 Chemehuevi forms are rounder, while the farthest traceable affinity is the small spherical basket of the Luiseño and Cahuilla. It is therefore possible to set the focus of the constricted neck forms among the southern Yokuts or the Chumash. As between these two groups, general grade of culture favors the Chumash, while the Yokuts are more central in the distribution of the type. The northern Yokuts, on and near the San Joaquin, do a much poorer grade of work than their southerly kinsmen, as do the Mono. But the Tübatulabal approximate the Tulare-drainage Yokuts in fineness of execution.

292 285 [482] The woman's basket cap was probably Yokuts. At least the southern Yokuts seem to have shared it with their southern and eastern Shoshonean neighbors. This hat was, however, worn only with a load on the back, not habitually. It is curious that the range of the southern California cap coincides with that of the carrying net; of the northern form, with the technique of exclusive twining.

285 [53] The pattern scheme of Yokuts baskets varies from the prevailing horizontal banding of southern California to the diagonal, vertical, and broken effects of Miwok basketry—largely according to locality. Materials and technique are also intermediate. The sewing is close, as in the north; in the Shoshonean area to the south, wider spaced. The foundation is a bundle of *Epicampes* grass, as in southern California; the wrapping, however, is not *Juncus*, as there, but more woody materials: root fibers of sedge (*Carex* or *Cladium?*) for the ground color, *Pteridium* fern root for black, bark of *Cercis* or redbud for red.

Very flat trays were made in coiling. The banded decoration of these brings them nearer Cahuilla and Luiseño ware than Maidu, where radiating designs prevail in flat work. Miwok coiled trays have gone out of use, if they were ever made. Yokuts women employed the finest of their trays for dice throwing; but of course the [525] type was also put to more lowly and daily service.

Twined baskets were more poorly made, but filled a greater variety of needs and perhaps outnumbered coiled pieces in the normal household. The carrying basket was loose enough in texture to be describable as openwork. The interstices were filled with a mucilaginous smear. The commonest of all receptacles is an oval or ovate tray, with a rounding bottom. The term "winnower" describes only one of its manifold uses. The seed beater was but such a tray, one end of which was continued to a handle. Another form of tray was rounded triangular, nearly flat, and wholly or partly in [177] diagonal twining. This has almost certainly been borrowed by the Yokuts from the Shoshoneans on their east. The Tulare Lake tribes must once have possessed a considerable array of special ware in

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

with one ball, but rather a form of the ball or stick race of the Southwest, each party propelling its knob of white oak with sticks instead of feet. The course, however, was short, within a definite field, the *katadwishchu;* and among the Chukchansi the ball had to be holed to win. 526

Chukchansi women played the same game with straighter sticks, and threw a hoop in place of striking the ball.

Another variant, though for men, was lacrosse, *ch'ityuish*, named after the racket, *ch'itei*. The "net" was nothing but a loop that half fitted the ball. This game was secondary to the *katdwish*.

In hoop and pole the throwing stick was called *payas*, the rolling buckskin-wound ring *tokoin*, and the carefully smoothed ground, often by the side of the sweat house, *i'n*. The game itself, *hochuwish*, was substantially that of the Mohave; it extended as far north as the Chukchansi.

In the *aikuich* the pole was thrown at a sliding billet, *t'ich*. The same name is now applied to the Spanish "nine men's morris": the men are *aiek*.

A third form was the *haduwush*, in which darts were thrown at a mark hidden by a fence of brush.

There is no record of any Yokuts cup and ball game.

The guessing game was called *wehlawash* by the Chukchansi, *a'liwash* by the Yauelmani, *hi'uniwich* by the Yaudanchi. The former, like the northern Californians, used wooden pieces, or in a good set, bones; the latter, bits of cane slipped, as in southern California, over an endless string to prevent the deceit of interchange after the guess. The marked piece was called "man" and guessed for; the plain one was the "woman." The Yaudanchi shot out one finger if he meant the hand at which he pointed, but two to indicate the ignored side as containing the "man." When there were two pairs of players confronting each other, a single finger signified a guess at the hand indicated and at the partner's opposite hand; two fingers, the same hand of both players. These complications look like arbitrary elaborations; but like most such Californian devices, they spring from an intensive development of the spirit of the game. A gesture begun with one finger can be finished with two if the instant suffices for recognition of a trace of satisfaction in the opponent's countenance as he realizes an impending false guess. These attempts to provoke betrayal imply instantaneous shiftings of features and fingers and lightninglike decisions and reactions; and it is impossible to have seen a Californian Indian warmed to his work in this game when played for stakes—provided its aim and method are understood—and any longer justly to designate him mentally sluggish and emotionally 525

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

apathetic, as is the wont. It is a game in which not sticks and luck but the tensest of wills, the keenest perceptions, and the suppliest of muscular responses are matched; and only rarely are the faculties of a Caucasian left sufficiently undulled in adult age to compete other than disastrously against the Indian practiced in his specialty. Seen in this light, the contortions, gesticulations, noises, and excitement of the native are not the mere uncontrolledness of an overgrown child, but the outward reflexes of a powerfully surcharged intensity, and devices that at once stimulate the contestant's energy still further and aid him in dazzling and confusing his opponent. There is possibly no game in the world that, played sitting, has, with equal intrinsic simplicity, such competitive capacities.

The Yaudanchi shuffled under a blanket instead of behind the back or in bunches of hay. Among the Chukchansi only women used the blanket.

Chomwosh is the guessing or matching of hidden fingers. It is too little described to allow of a decision between the possibilities of native and Mediterranean origin.

Dice was the woman's game. There were two forms. *Huchuwish* was played with 8 *huech*, half shells of nut filled with pitch or asphalt and bits of sea shell, thrown from both hands on a basketry tray, *t'aiwan*. The far-away Chemehuevi play this much like the southern Yokuts, though with 6 instead of 8 pieces; it appears to be a game of Shoshonean origin. The Chukchansi keep the name, but use 6 split acorn kernels. Beyond them, the course of the game becomes uncertain. For the Miwok nothing is known, and the Maidu seem to lack all dice. The Yaudanchi played for 12 counters, and the scoring ran: 5 of 8 flat surfaces up, 2 counters; 2 up, 1; any other number, none. The Chukchansi won by taking 10 counters, and considered only the possible combinations of falls, irrespective of side. Six to none counted 4 points; 4 to 2 or 3 to 3, 1; 5 to 1, nothing. Such variations seem to occur in all Californian games, even between adjacent areas.

The second dice game, *tachhuwish*, was played with 6 (or 8) split sticks, *dalak*, of elderwood in the north, of cane in the south, burned with a pattern on the convex side and thrown on end on a skin.

There was a generic word, *goyuwinich*, for gambler. *Gwiunaushid mak*, "let us gamble," the Yaudanchi would say.

AESTHETICS.

Apart from basket patterns, there was no trace of activity of graphic or plastic art in Yokuts life. The images in the mourning ceremony were symbols of the rudest kind. Anything like the trac-

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

524
[285
531]

Wohnomkot, Wukchumne full-blood from east of Visalia, throwing dice in the Yokuts woman's dice game. The dice are made of halves of walnuts. She made the game tray she is using. It shows the quail, or brant goose design.

up, the thrower lost one point and the dice were awarded to the two opposing players.

Either of the partners could throw the dice. Considerable skill was thought necessary in throwing them. A *moke* (woman) who could roll the dice most rapidly and who could pour forth the most convincing entreaties was usually accorded this privilege. [777]

A Hunhchuish game has been known to continue without interruption for several days and nights. The most interesting description of this game, as recorded by early observers, was that left by Stephen Powers in 1870. The scene was located on Tule River among the *Yau-dahn'-chi* tribe of primitive Yokuts. Mr. Powers' account follows:

"The Yokuts have a sort of gambling which pertains exclusively to women. It is a kind of dice throwing and is called *u-clm'-us*. For a dice they take half of a large acorn or walnut shell, fill it level with pitch and pounded charcoal, and inlay it with bits of bright-colored abalone shells. For a dice-table they weave a very large, fine basket tray, almost flat, and ornamented with devices woven in black or brown, mostly rude imitations of trees And geometaical figures. 525 [285 531]

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

525 tions of trees and geometrical figures. Four squaws sit around it to play, and a fifth keeps tally with fifteen sticks. There are eight dice, and they scoop them up in their hands and dash them into the basket, counting one when two or five flat surfaces turn up. The rapidity with which the game goes forward is wonderful, and the players seem totally oblivious to all things in the world beside. After each throw that a player makes she exclaims, *yet'-ni* (equivalent to one-y), or *wi-atak*, or *kimai-eh*, which are simply a kind of sing-song chant."

GUESSING GAMES

Almost the only vice possessed by present-day Indians which was not brought to them by the white man is that of gambling. We are assured from many sources that the Indians, almost without exception, were inveterate gamblers. A game might continue for days and nights and at the end of this time an Indian might have gambled away all of the food and clothing he possessed, and, possibly, as is maintained by some authorities, even his family.

[71] One of the most characteristic Indian gambling games is the guessing game. This type of game is the most common of all primitive games. Various forms of the guessing game are reported from the Aleutian Islands to Cape Horn. There is probably less variation between them than there is between most other games. The Yokuts game was sometimes played by a group of as many as eight, composing two sets of four partners each. The opponents sat facing each other, with a blanket on the ground between them. The main object of the game was to guess in which hand the opponent held a marked stick, or a piece of bone or shell. However simple this game may seem, we are assured by persons who have played it, that one uninitiated to its many possibilities, could not win one time out of ten. Surely, if this is true, the Yokuts Indians were able to realize to a remarkable degree the possibilities of a comparatively simple contest.

During the game a constant sing-song was kept up by any or all present. The two sticks, or dice, one black and one white, or one marked and one unmarked, were shuffled from one hand to another, or were placed behind the back, and then the two hands were brought to the front. After considerable manipulating, the opponents were allowed to guess in which hand the blackened, or marked stick, was held.

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29
YAUA NS28

Yo
525

Guessing was done by pointing at the hand, and although it was possible that the black stick had been seen in that hand the fraction of a second before, it was quite likely to be found in the other hand when the guess was made. As the Indian guessed, he yelled *"Tah-chah'-min"* (It is in your left hand), or, *"Pah-dah'-min"* (It is in your right hand).

When the hands were presented, and before the guess was made, they were often moved about in a circle near each other in such a way that the marker could be shifted from one hand to the other. By means of this, and other sleight of hand, the marker was made to appear in the hand where it was soon found not to be. If the guess was correct, the dice passed to the opponents and the shuffling continued. One of the counting sticks, sometimes twelve in number, and common to many Indian games, was awarded to the successful guesser.

In this manner the guessing continued until all sticks were on one side. This often did not occur for many hours, but when it did the prizes were then awarded and a new game started.

The variation in this game consisted principally in the manner of concealing the markers and the method of shuffling them. We are told by some of the Indians that it was not uncommon for an opponent to introduce two blank markers, and that great care had to be exercised, or this would be done. To prevent this, in some instances, the markers were strung on a string and the opponents allowed to hold the string. In some cases the markers were wrapped in grass and laid on the ground in front of the players. This eliminated a great many of the possibilities of making the game "interesting."

One record states that the players are forced to hold a deer skin in their teeth and stretched tightly between them. The markers were shuffled below the skin and then brought above, where the guessing was done. In this way it was made certain that no one saw how the markers were being shuffled, but it must certainly have eliminated the vocal portion of the game.

YA
526
115

The passion for this game among the Indians was so strong as to be almost entirely unappreciated by white persons. Possibly an incident mentioned by Dr. Saxon Pope of the University of California, who worked for several years gathering data from *Ishi*, will be of interest. Ishi was a wild last survivor of the Mill Creek Indians. He was found about 1911 by white

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

159 526 When they played for fun they did not keep the score. If they gambled they played ten or twenty points. The Winatun kept the score by marking on the ground with his toe.

[525] [802] The ring was made of tules. It was about twelve inches across. It had a hole about the size of my fist in the middle. It was wound tightly with tules. We make a point when an arrow hit the ring and stuck in it, not when it went through the hole in the center.

The Tulare Lake Indians had a football game, too. They called it *tahl'-wats*. For a football they used a burl from an ash tree. It was about as big as a baseball. We called the ball *aw'-lul tah-ow'-chit*.

Some Indians used a rock for a football. I heard that the Nutunutu did that. I never saw it. The wooden ball was heavy enough. We did not kick the ball. We caught our toes under it and threw it with our feet.

Two people played at once. They took the ball around a tree or a stake about two hundred yards from where they started. They called the goal *sick'-aht*. The players carried the ball around the outpost and back to the goal as fast as they could.

They went around the post in opposite directions. *Hipaets* (Hih-pa'-eets) the referee, ran along with them to see that they went around the outpost and that they did not touch the other person's ball. We kept the score with small sticks, which we called *we'-chet*.

[802]

The *Chunut* (Choo-noot) had a shinny game, too. We called that *Kats-le'-wits*. The *Wowol* (Wo'-wol) had another kind called *Kawm'-wats*. A lot of people played in that game. I saw all of the Tokelewits at *Sulawlahne* (Soo-law-lahn'-e) play against all the Nutuwits at one time in the Wowol game. I think there must be two hundred people in that game. My side, the Tokelewits, won.

In both shinny games we used a club made from the ash tree. The crooked part was made from the root. They made them nice and smooth and dried them in the fire. That made them good and strong. We called the shinny club *kah'-tahl*.

In the Chunut game we put the outpost about two hundred yards away from the goal stick. The goal stick we called *sick'-it*. The outpost we called *kaw-naw'-um wa'-uh* [the turning place]. It was a race between two teams. Each team had a ball. There were three or four players on each side. The

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

referee started them and kept the score. The game was over when one side was three turns ahead of the other.

Shinny was a rough game. Lots of people got hurt at it. They would get in front of the other ball and try to stop it and would get hit by it. The same ball was used for shinny that we used in football.

The players on each side did not all run together. One started the ball. He knocked it to a man about fifty yards away. That man knocked it to another. The farthest player took the ball around the post and knocked it back to the others. They knocked it back to the start. Good players did not have to run very much.

The Wowol played a different kind of shinny. I saw them play it. They called it *Kawm'-wats*. They had two goals about two hundred yards apart. One was to the west. It was called *too-qhell* and the Tokelewits took their ball to that side. The one at the east was called *naws'-to*. The Nutuwits took their ball to that side. The goals were two stakes, about two feet apart. To make a point the ball had to pass between the stakes. That made a game, unless they were gambling. Then they played three points ahead.

The Wowol started halfway between the goals. They buried the ball in loose dirt. They called the starting place *lo-kaw'-lah-tun*. Two men started the game. When the Hipaets called, "He'-ahm tahn'-hin," the two starters began to dig the ball out of the dirt with their clubs.

The Tokelewits got between the starters and the Nutuwits' goal. The Nutuwits got on the other side. As soon as the ball started, everyone ran after the ball and hit at it with their clubs. We had lots of fun at this game.

At the village play-ground the children and young men played another game called *I-ke'-wits*. They threw a long stick at a bundle of tules. The stick was about as high as your head. It had a sharp wooden point and feathers on the other end like an arrow.

The tules were tied tight into a bundle and one end buried in the ground. About one foot was out of the ground. It was a little bigger than your arm. We made a point when we stuck the stick in the tule bundle. We called the stick *i'-yuk*. We threw it about fifty feet. A game was twenty hits.

We played another game called *Cuh-moom'-wits*. We used the stone that is round and has a hole in it like a doughnut. We

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

hands and rolled out on the tiwon. When all flat sides were down they called *keel'-pah*. That counted four points. Two flat sides up counted one point and they called *pawn'-yo*. Three flat sides down were one point. This was called *yeat'-suh*. All flat sides up counted two points and they called *chahl'-ahl*. Two flat sides down or one up lost the dice and the other side took them. As they threw the dice they clapped their hands together and waved them back and forth above the rolling dice to make them come up right and called *e-lake'*.

There was a song that went with the Huchuish game but I have forgotten it. I never did play it much. I was too busy. I had to work too much. Sometimes the games would go two days. They gambled at it. Men never played it.

We children used to play a game at water tag called *Tuewats* (Too'-e-wats). We started out with one person called *Tue* (Too'-e). He had to catch the rest. You had to stay in the water or in a tree over the water. If you stepped on the dry ground you were Tue right away. Tue called, *"Too-yahl'-mum he-ahm,"* meaning "Tag me if you can." As soon as Tue tagged one person that person had to help him catch the rest. It went that way until they all caught the last one.

We children played a coyote game, too. It was like an old story my mother used to tell me. It was called *Hih'-suh Na'-es*, just like the story. The Wowol called it *Hih'-ke*. *Kiyoo* was "it." He had to sit on the ground. He could not run around. He partway shut his eyes, but it was all right for him to peek. He was supposed to.

The other children would run around and around him and up close to him and then away. They were supposed to touch him if they could. If Kiyoo could reach out quick and catch one of them he had to sit on the ground behind Kiyoo like he was dead and wait until all were caught.

While the game was going on we all sang a little song over and over. It went

Hih'-suh Na'-es,
Hih'-suh Na'-es,
Hih'-suh Na'-es,
Wus'-wus.

The old Hihsuh Naes story went like this:

In the old days there were lots of little yellow birds that played in the tules and sunflowers around Tulare Lake. We called them *Taw-tawk'-its*. The white people called them gold-

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

226 long, in which they cruise timidly about near the shore. There is a margin where the bottom is almost level and the waves run light; but the middle of the lake is of immense depth, and the billows sometimes lash themselves into oceanic proportions.

172 412 Around the lake and on King's River one will often find a family using a tolerably well-made stone mortar. They always admit that they did not manufacture these implements, but happened on them in digging or found them on the surface, and that they belonged to a race other than their own. They sometimes have the ingenuity to improve on them by fastening a basket-hopper around the top to prevent the acorns from flying out. On the west side of Tulare Lake these mortars are very numerous, and of course they must have been carried thither from the mountains.

285 On Tule River I saw the process of basket-weaving. Instead of willow twigs for the framework or warp, the squaw takes long stalks of grass, (*Sporobolus*); and for the threads or the woof various barks or roots split fine—pine root for a white color, willow bark for a brown, and some unknown bark for a black. The process of weaving is like that heretofore described; [237] the awl or needle was the sharpened thigh-bone of a hawk.

● 525 The Gualala style of gambling prevails all over the State, but the Yokuts have another sort, which pertains exclusively to the women. It is a kind of dice-throwing, and is called *u-chu'-us*. For a dice they take half of a large acorn or walnut shell, fill it level with pitch and pounded charcoal, and inlay it with bits of bright-colored abalone shells. For a dice-table they weave a very large, fine basket-tray, almost flat, and ornamented with devices woven in black or brown, mostly rude imitations of trees and geometrical figures. Four squaws sit around it to play, and a fifth keeps tally with fifteen sticks. There are eight dice, and they scoop them up in their hands and dash them into the basket, counting one when two or five flat surfaces turn up.

525 777 The rapidity with which the game goes forward is wonderful, and the players seem totally oblivious to all things in the world beside. After each throw that a player makes she exclaims *yet'-ni* (equivalent to "one-y"), or *wi-a-tak*, or *ko-mai-éh*, which are simply a kind of sing-song or chanting One old squaw, with scarcely a tooth in her head, one eye gone, her face

7:Powers J-5 (1871-1876) 1877 NS29 Yokuts NS29

525 777 all withered, but with a lower jaw as of iron, and features denoting extraordinary strength of will—a reckless old gambler, and evidently a teacher of the others—after each throw would grab into the basket, and jerk her hand across it, as if by the motion of the air to turn the dice over before they settled, and ejaculate *wiatak!* It was amusing to see the savage energy with which this fierce old hag carried on the game. The others were modest [152] and spoke in low tones, but she seemed to be unaware of the existence of anybody around her.

Following are the Yokuts numerals, taken at three places:

802 192

	KINGSTON.	KAWEAH RIVER.	PORT TEJON.
One.	yet.	yet.	yet.
Two.	po-no′-eh.	pūng′-o-eh.	poan′-oikh.
Three.	so′-pin.	so-o′-pin.	so-o′-pin.
Four.	ha′-to-po-noh.	ha-to-pang-ih′.	ha-to-poan′-oikh.
Five.	yit′-sen-it.	yi-tsing′-ut.	yi-tsin′-et.
Six.	cha′-lip-eh.	chu′-di-peh.	tso′-li-pih.
Seven.	nōm′-chil.	noam′-chin.	noam′-chikhl.
Eight.	mo-noas′.	mu′-nūsh.	mu′-nus.
Nine.	se′-po-noat.	no′-nip.	so′-pon-hut.
Ten.	tsi′-oh.	ti′-i-hoh.	ti′-i-hoh.

805 192 On the Tule River Reservation they have coined names for the days of the week. They are these: Wu-lo′-a, Po′-ni-o, So′-pi-o, Hots′-po, Ya′-ti-so, Chol′-po, Hu-lo′-sa.

753 Their theory of disease is, that it all resides in the blood. To prove this, they cite the fact that the blood always collects underneath a bruise and makes it dark; and also the fact that drawn blood coagulates. Hence 757 their favorite remedy was scarification with small flints. And when they [304] became acquainted with the process of cupping, they wearied the reservation surgeon with applications to have it performed on them for every little [278] ailment. For diseases of the bowels they boil up a mess of a large and very stinking ant, and give it internally.

262 Their range of food is extensive. Around the lake they cut and dry the seed-stalks of a kind of flag (*Typha*) which has a head something like a

[p.10-A]

538 is betrayed, but to her pregnancy as a consequence of the betrayal. The "confession feast," the ritualistic recounting of an exotic experience, climaxes the Orpheus tales (abstracts 139-153).

[606] The rôle of parents-in-law as mediators in domestic quarrels is indicated in the Pleiades tales (tales 15, 33).

[525 526] The great gambling game, particularly for spectacular rivalry, was shinny. Of secondary importance, arrow shooting, lance throwing, racing, and the hand-game are mentioned as forms of contests.

[171] Hunting adventures and exploits, which are frequent in stories from the Basin, are ignored, as are almost all mundane occupations. The eating of clover and wild onions (tales 14, 15, 33, [262] 36; abstract 57), and seed gathering (p. 1; abstract 114) are spoken of, but rarely.

[576] Custom required one to call out when approaching a house. To draw near unannounced would arouse suspicion (mentioned in an abstracted text).

538 The sacred quality of tobacco is brought out by Falcon's exclusive use of it as food and oc-778 casional references to its usage for accomplish-[276] ing some superhuman task (tales 31, 34, 39; abstract 92). The common sacred talisman, a strand of eagle down, is mentioned (tales 33, 34, 53).

[533] Contact with one's supernatural power or guardian spirit through song is indicated in a few tales (tales 26, 43, 46).

538 It is not rewarding to recount further the incidents of culture in the stories: this résumé indicates the general nature of the cultural features exhibited.

Formalized structure of the tales is not always followed. The most common opening of a Yokuts story is with a statement: "People were living there" (ṭaw xo·xo·hin mani' yokoṭs) or "So-and-so was there" or "So-and-so was going along." Western Mono myths more often refer to [171] the time rather than the place, saying, "In olden times" or "Long ago" (manati' co'in) before taking up the action.

Closing phrases are not necessary. A few of Newman's texts end with "That is the end" or my own, taken in English, with "And that's all." But there is no indication of the "tying up" of a story reported for some people or a "call for an early spring." The taboo on summer story-[784] telling was known but thought of as unimportant, or as a logical consequence of habits rather than as a taboo at all. All of Newman's texts were recorded in the summer. My Michahai informant said that people naturally told stories in the winter evenings, in the summer young people stayed outside and played. According to the same [574] informant, any visitor in a house might tell stories or adventures. Boys and girls would ask for them if they dared, or hoped that conversa-[663] tion would evoke such recountings. Adolescent Michahai would go to a well-known storyteller's

T 524 525 Play began with right-hand man on one row, who held stick in hands behind back; his 3 partners had no sticks, "just sang" (SM). False call on part of guesser, the left-hand man on opposite side, made by pointing from one to other side of person holding stick, at same time watching individual closely; true call made by clapping and pointing with hand. At true call player with stick opened hands, held them in front of him; if guesser had missed, his side forfeited counter and same side again hid stick, but if guess correct counter (?) and stick given up to guessers and right-hand man on winning side hid stick. When he lost, player next to end man on opposite side hid stick, which passed to each man in turn. Men who were watching stakes joined in singing for one or other side; often wives of players sang for husbands' side also. Each side played for counters until pile exhausted, then 2 sides played until one had won all counters; winners then took stakes and game started afresh.

T Y 524 525 Fingermark game (ša·hil) played by Yokuts at Tejon, but not by Tübatulabal, described by SM. This game played by men only, with 2 sides of 4 players each. Each side held basketry sifter (wa·t); 2 men, one on each side, held sifters in front of their right hands and with 3 middle fingers of right hand they simultaneously made one of 6 combinations of marks (fig. 12) on ground in front of them, behind the trays; then

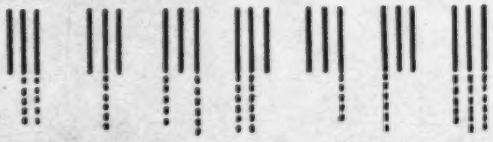


Fig. 12. Combination of marks for fingermark game. Solid lines, marks always made; broken lines, optional marks.

simultaneously they held up trays and showed what marks they had made. If guessing side failed to duplicate opponents' marks latter side took money (counters?). When player tired of making marks he passed tray on to his left-hand neighbor.

T 524 No guessing of hidden fingers (Kroeber, Handbook, 540).

Women's basket dice game (wi·ša·išt) played by 8 women with large flat tray and 8 (SM), 6 (FP), dice (wi·ša·išt) consisting of half walnut shell filled with greasewood pitch in which were set varying number of bits of white shell (Kroeber, Handbook, 598, fig. 54; Culin, 168, fig. 208). Betting was on number thrown face up; if all blanks thrown, turn passed to next player. No songs accompanied this game.

Women's stick game (kuča·ništ) played on ground; 8 (SM), 6 (FP), small pieces cane colored red on one side thrown; no songs.

T 526 Hoop-and-pole game (howi·l) played with buckskin-wrapped hoop (tu·gu·lišt), 15 in. in diameter with hole in center 4 in. in diameter. Poles